
The Worst Mistake in the History of the Human Race

by *Jared Diamond*

1 What we eat and how we eat are important both nutritionally and culturally. This selection
2 suggests that how we get what we eat—through gathering and hunting versus agriculture, for example—
3 has dramatic consequences. This seems pretty obvious. We all imagine what a struggle it must have been
4 before the development of agriculture. We think of our ancestors spending their days searching for roots
5 and berries to eat, or out at the crack of dawn, hunting wild animals. In fact, this was not quite the case.
6 Nevertheless, isn't it *really* better simply to go to the refrigerator, open the door, and reach for a container
7 of milk to pour into a bowl of flaked grain for your regular morning meal? What could be simpler and
8 more nutritious?

9 There are many things that we seldom question; the truth seems so evident and the answers
10 obvious. One such sacred cow is the tremendous prosperity brought about by the agricultural revolution.
11 This selection is a thought-provoking introduction to the connection between culture and agriculture. The
12 transition from food foraging to farming (what archaeologists call the Neolithic revolution) may have
13 been the worst mistake in human history or its most important event. You be the judge. But for better or
14 worse, this cultural evolution has occurred, and the world will never be the same again.

15 *As you read this selection, ask yourself the following questions:*

- 16 What is the fundamental difference between the progressivist view and the revisionist
17 interpretation?
18 How did the development of agriculture affect people's health?
19 What three reasons explain the changes brought about by the development of agriculture?
20 How did the development of agriculture affect social equality, including gender equality?

22 **The Worst Mistake in the History of the Human Race, by *Jared Diamond***

23 To science we owe dramatic changes in our smug self-image. Astronomy taught us that our earth
24 isn't the center of the universe but merely one of billions of heavenly bodies. From biology we learned
25 that we weren't specially created by God but evolved along with millions of other species. Now
26 archaeology is demolishing another sacred belief: that human history over the past million years has been
27 a long tale of progress. In particular, recent discoveries suggest that the adoption of agriculture,
28 supposedly our most decisive step toward a better life, was in many ways a catastrophe from which we
29 have never recovered. With agriculture came the gross social and sexual inequality, the disease and
30 despotism that curse our existence.

31 At first, the evidence against this revisionist interpretation will strike twentieth-century
32 Americans as irrefutable. We're better off in almost every respect than the people of the Middle Ages,
33 who in turn had it easier than cavemen, who in turn were better off than apes. Just count our advantages.
34 We enjoy the most abundant and varied foods, the best tools and material goods, some of the longest and
35 healthiest lives, in history. Most of us are safe from starvation and predators. We get our energy from oil
36 and machines, not from our sweat. What neo-Luddite among us would trade his life for that of a medieval
37 peasant, a caveman, or an ape?

1 For most of our history we supported ourselves by hunting and gathering: we hunted wild animals
2 and foraged for wild plants. It's a life that philosophers have traditionally regarded as nasty, brutish, and
3 short. Since no food is grown and little is stored, there is (in this view) no respite from the struggle that
4 starts anew each day to find wild foods and avoid starving. Our escape from this misery was facilitated
5 only 10,000 years ago, when in different parts of the world people began to domesticate plants and
6 animals. The agricultural revolution gradually spread until today it's nearly universal, and few tribes of
7 hunter-gatherers survive.

8 From the progressivist perspective on which I was brought up, to ask "Why did almost all our
9 hunter-gatherer ancestors adopt agriculture?" is silly. Of course they adopted it because agriculture is an
10 efficient way to get more food for less work. Planted crops yield far more tons per acre than roots and
11 berries. Just imagine a band of savages, exhausted from searching for nuts or chasing wild animals,
12 suddenly gazing for the first time at a fruit-laden orchard or a pasture full of sheep. How many
13 milliseconds do you think it would take them to appreciate the advantages of agriculture?

14 The progressivist party line sometimes even goes so far as to credit agriculture with the
15 remarkable flowering of art that has taken place over the past few thousand years. Since crops can be
16 stored, and since it takes less time to pick food from a garden than to find it in the wild, agriculture gave
17 us free time that hunter-gatherers never had. Thus it was agriculture that enabled us to build the Parthenon
18 and compose the B-minor Mass.

19 While the case for the progressivist view seems overwhelming, it's hard to prove. How do you
20 show that the lives of people 10,000 years ago got better when they abandoned hunting and gathering for
21 farming? Until recently, archaeologists had to resort to indirect tests, whose results (surprisingly) failed to
22 support the progressivist view. Here's one example of an indirect test: Are twentieth century hunter-
23 gatherers really worse off than farmers? Scattered throughout the world, several dozen groups of so-called
24 primitive people, like the Kalahari Bushmen, continue to support themselves that way. It turns out that
25 these people have plenty of leisure time, sleep a good deal, and work less hard than their farming
26 neighbors. For instance, the average time devoted each week to obtaining food is only 12 to 19 hours for
27 one group of Bushmen, 14 hours or less for the Hadza nomads of Tanzania. One Bushman, when asked
28 why he hadn't emulated neighboring tribes by adopting agriculture, replied, "Why should we, when there
29 are so many mongongo nuts in the world?"

30 While farmers concentrate on high-carbohydrate crops like rice and potatoes, the mix of wild
31 plants and animals in the diets of surviving hunter-gatherers provides more protein and a better balance of
32 other nutrients. In one study, the Bushmen's average daily food intake (during a month when food was
33 plentiful) was 2,140 calories and 93 grams of protein, considerably greater than the recommended daily
34 allowance for people of their size. It's almost inconceivable that Bushmen, who eat 75 or so wild plants,
35 could die of starvation the way hundreds of thousands of Irish farmers and their families did during the
36 potato famine of the 1840s.

37 So the lives of at least the surviving hunter-gatherers aren't nasty and brutish, even though
38 farmers have pushed them into some of the world's worst real estate. But modern hunter-gatherer societies
39 that have rubbed shoulders with farming societies for thousands of years don't tell us about conditions
40 before the agricultural revolution. The progressivist view is really making a claim about the distant past:
41 that the lives of primitive people improved when they switched from gathering to farming. Archaeologists
42 can date that switch by distinguishing remains of wild plants and animals from those of domesticated
43 ones in prehistoric garbage dumps.

1 How can one deduce the health of the prehistoric garbage makers, and thereby directly test the
2 progressivist view? That question has become answerable only in recent years,-in part through the newly
3 emerging techniques of paleopathology, the study of signs of disease in the remains of ancient peoples.

4 In some lucky situations, the paleopathologist has almost as much material to study as a
5 pathologist today. For example, archaeologists in the Chilean deserts found well preserved mummies
6 whose medical conditions at time of death could be determined by autopsy. And feces of long-dead
7 Indians who lived in dry caves in Nevada remain sufficiently well preserved to be examined for
8 hookworm and other parasites.

9 Usually the only human remains available for study are skeletons, but they permit a surprising
10 number of deductions. To begin with, a skeleton reveals its owner's sex, weight, and approximate age. In
11 the few cases where there are many skeletons, one can construct mortality tables like the ones life
12 insurance companies use to calculate expected life span and risk of death at any given age.
13 Paleopathologists can also calculate growth rates by measuring bones of people of different ages,
14 examining teeth for enamel defects (signs of childhood malnutrition), and recognizing scars left on bones
15 by anemia, tuberculosis, leprosy, and other diseases.

16 One straightforward example of what paleopathologists have learned from skeletons concerns
17 historical changes in height. Skeletons from Greece and Turkey show that the average height of hunter-
18 gatherers toward the end of the ice ages was a generous 5'9" for men, 5'5" for women. With the adoption
19 of agriculture, height crashed, and by 3000 BCE had reached a low of only 5'3" for men, 5' for women.
20 By classical times heights were very slowly on the rise again, but modern Greeks and Turks have still not
21 regained the average height of their distant ancestors.

22 Another example of paleopathology at work is the study of Indian skeletons from burial mounds
23 in the Illinois and Ohio River valleys. At Dickson Mounds, located near the confluence of the Spoon and
24 Illinois rivers, archaeologists have excavated some 800 skeletons that paint a picture of the health changes
25 that occurred when a hunter-gatherer culture gave way to intensive maize farming around a.d. 1150.
26 Studies by George Armelagos and his colleagues then at the University of Massachusetts show these early
27 farmers paid a price for their new-found livelihood. Compared to the hunter-gatherers who preceded
28 them, the farmers had a nearly 50 percent increase in enamel defects indicative of malnutrition, a fourfold
29 increase in iron-deficiency anemia (evidenced by a bone condition called porotic hyperostosis), a
30 threefold rise in bone lesions reflecting infectious disease in general, and an increase in degenerative
31 conditions of the spine, probably reflecting a lot of hard physical labor. "Life expectancy at birth in the
32 pre-agricultural community was about twenty-six years," says Armelagos, "but in the post-agricultural
33 community it was nineteen years. So these episodes of nutritional stress and infectious disease were
34 seriously affecting their ability to survive."

35 The evidence suggests that the Indians at Dickson Mounds, like many other primitive peoples,
36 took up farming not by choice but from necessity in order to feed their constantly growing numbers. "I
37 don't think most hunter-gatherers farmed until they had to, and when they switched to farming they traded
38 quality for quantity," says Mark Cohen of the State University of New York at Plattsburgh, co-editor,
39 with Armelagos, of one of the seminal books in the field, *Paleopathology at the Origins of Agriculture*.
40 "When I first started making that argument ten years ago, not many people agreed with me. Now it's
41 become a respectable, albeit controversial, side of the debate."

42 There are at least three sets of reasons to explain the findings that agriculture was bad for health.
43 First, hunter-gatherers enjoyed a varied diet, while early farmers obtained most of their food from one or
44 a few starchy crops. The farmers gained cheap calories at the cost of poor nutrition. (Today just three
45 high-carbohydrate plants—wheat, rice, and corn—provide the bulk of the calories consumed by the

human species, yet each one is deficient in certain vitamins or amino acids essential to life.) Second, because of dependence on a limited number of crops, farmers ran the risk of starvation if one crop failed. Finally, the mere fact that agriculture encouraged people to clump together in crowded societies, many of which then carried on trade with other crowded societies, led to the spread of parasites and infectious disease. (Some archaeologists think it was crowding, rather than agriculture, that promoted disease, but this is a chicken-and-egg argument, because crowding encourages agriculture and vice versa.) Epidemics couldn't take hold when populations were scattered in small bands that constantly shifted camp. Tuberculosis and diarrheal disease had to await the rise of farming, measles and bubonic plague the appearance of large cities.

Besides malnutrition, starvation, and epidemic diseases, farming helped bring another curse upon humanity: deep class divisions. Hunter-gatherers have little or no stored food, and no concentrated food sources, like an orchard or a herd of cows: they live off the wild plants and animals they obtain each day. Therefore, there can be no kings, no class of social parasites who grow fat on food seized from others. Only in farming populations could a healthy, non-producing elite set itself above the disease-ridden masses. Skeletons from Greek tombs at Mycenae c. 1500 BCE suggest that royals enjoyed a better diet than commoners, since the royal skeletons were two or three inches taller and had better teeth (on the average, one instead of six cavities or missing teeth). Among Chilean mummies from c. AD 1000, the elite were distinguished not only by ornaments and gold hair clips but also by a fourfold lower rate of bone lesions caused by disease.

Similar contrasts in nutrition and health persist on a global scale today. To people in rich countries like the U.S., it sounds ridiculous to extol the virtues of hunting and gathering. But Americans are an elite, dependent on oil and minerals that must often be imported from countries with poorer health and nutrition. If one could choose between being a peasant farmer in Ethiopia or a Bushman gatherer in the Kalahari, which do you think would be the better choice?

Farming may have encouraged inequality between the sexes, as well. Freed from the need to transport their babies during a nomadic existence, and under pressure to produce more hands to till the fields, farming women tended to have more frequent pregnancies than their hunter-gatherer counterparts— with consequent drains on their health. Among the Chilean mummies, for example, more women than men had bone lesions from infectious disease.

Women in agricultural societies were sometimes made beasts of burden. In New Guinea farming communities today I often see women staggering under loads of vegetables and firewood while the men walk empty-handed. Once while on a field trip there studying birds, I offered to pay some villagers to carry supplies from an airstrip to my mountain camp. The heaviest item was a 110-pound bag of rice, which I lashed to a pole and assigned to a team of four men to shoulder together. When I eventually caught up with the villagers, the men were carrying light loads, while one small woman weighing less than the bag of rice was bent under it, supporting its weight by a cord across her temples.

As for the claim that agriculture encouraged the flowering of art by providing us with leisure time, modern hunter-gatherers have at least as much free time as do farmers. The whole emphasis on leisure time as a critical factor seems to me misguided. Gorillas have had ample free time to build their own Parthenon, had they wanted to. While post-agricultural technological advances did make new art forms possible and preservation of art easier, great paintings and sculptures were already being produced by hunter-gatherers 15,000 years ago, and were still being produced as recently as the last century by such hunter-gatherers as some Eskimos and the Indians of the Pacific Northwest.

1 Thus with the advent of agriculture an elite be-came better off, but most people became worse
2 off. Instead of swallowing the progressivist party line that we chose agriculture because it was good for
3 us, we must ask how we got trapped by it despite its pitfalls.

4 One answer boils down to the adage "Might makes right." Farming could support many more
5 people than hunting, albeit with a poorer quality of life. (Population densities of hunter-gatherers are
6 rarely over one person per ten square miles, while farmers average 100 times that.) Partly, this is because
7 a field planted entirely in edible crops lets one feed far more mouths than a forest with scattered edible
8 plants. Partly, too, it's because nomadic hunter-gatherers have to keep their children spaced at four-year
9 intervals by infanticide and other means, since a mother must carry her toddler until it's old enough to
10 keep up with the adults. Because farm women don't have that burden, they can and often do bear a child
11 every two years.

12 As population densities of hunter-gatherers slowly rose at the end of the ice ages, bands had to
13 choose between feeding more mouths by taking the, first steps toward agriculture, or else finding ways to
14 limit growth. Some bands chose the former solution unable to anticipate the evils of farming, and seduced
15 by the transient abundance they enjoyed until population growth caught up with increased food
16 production. Such bands outbred and then drove off or killed the bands that chose to remain hunter-
17 gatherers, because a hundred malnourished farmers can still out fight one healthy hunter. It's not that
18 hunter-gatherers abandoned their life style, but that those sensible enough not to abandon it were forced
19 out of all areas except the ones farmers didn't want.

20 At this point it's instructive to recall the common complaint that archaeology is a luxury,
21 concerned with the remote past, and offering no lessons for the present. Archaeologists studying the rise
22 of farming have reconstructed a crucial stage at which we made the worst mistake in human history.
23 Forced to choose between limiting population or trying to increase food production, we chose the latter
24 and ended up with starvation, warfare, and tyranny.

25 Hunter-gatherers practiced the most successful and longest-lasting life style in human history. In
26 contrast, we're still struggling with the mess into which agriculture has tumbled us, and it's unclear
27 whether we can solve it. Suppose that an archaeologist who had visited us from outer space were trying to
28 explain human history to his fellow spacelings. He might illustrate the results of his digs by a 24-hour
29 clock on which one hour represents 100,000 years of real past time. If the history of the human race began
30 at midnight, then we would now be almost at the end of our first day. We lived as hunter-gatherers for
31 nearly the whole of that day, from midnight through dawn, noon, and sunset. Finally, at 11:54 p.m., we
32 adopted agriculture. As our second midnight approaches, will the plight of famine-stricken peasants
33 gradually spread to engulf us all? Or will we somehow achieve those seductive blessings that we imagine
34 behind agriculture's glittering facade, and that have so far eluded us?